MINUTES

OF

NEW-ENGLAND YEARLY MEETING

OF

FRIENDS.

1851.

PROVIDENCE:
JOSEPH KNOWLES, PRINTER.
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At the Yearly Meeting of Friends for New-England, held on Rhode-Island, commencing with public meetings for worship at Newport and Portsmouth, on first day, the 15th, and at Newport for discipline, on second day morning, the 16th of sixth month, 1851.—

By the Reports received from our Quarterly Meetings, it appears that the following Friends have been appointed Representatives to this meeting, viz:

From Rhode-Island—Thomas Anthony, Rowland Greene, Perez Peck, Jacob H. Vining, Joseph Metcalf, David Buffum, Samuel Boyd Tobey, Timothy C. Collins, William A. Robinson and Ellis Gifford.

Salem—Stephen A. Chace, Estes Newhall, Samuel Boyce, Moses Huntington, Jr., Nathan Breed, of Lynn, and Thomas W. Thorndike.

Sandwich—Edmund Gardner, Isaac R. Gifford, Moses F. Rogers, John Howland, Joseph Wing, William Mitchell, Stephen Allen and Stephen Dillingham.

Falmouth—Thomas Jones, Lemuel Jones, Nathan Douglas, Nathan Pope, John W. Minot, Abraham Winslow and Caleb Jones.

Smithfield—Jacob Grover, Joel Marsh, Rowland Rathbun, Smith Battey, Charles Hadwen, James N. Fry and John E. Fry.

Vassalboro—Joseph H. Cole, Edmund Cates, John Worth, Stephen Jones, Alton Pope, Clement Rackliff, Edmund Whitehouse, Elisha Jones, Moses Taber and Josiah Jones.

Dover—Lindley Murray Hoag, Tobias Meader, Jacob K. Purington, Samuel Dennis and Benajah Buffum.

Fairfield—Elijah Pope, Frederic Swan, Samuel Taylor, Jr. David Douglas, Winslow Hawkes, Joseph Taylor and David Dudley—

whose names being called, they were all present except one, for whose absence a sufficient reason was assigned.

We have at this meeting the acceptable company of our beloved friends, Benjamin Seebohm and Robert Lindsey, from Great-Britain, whose certificates, from their respective meetings, were read in this meeting in the year 1847, and duly minuted. These documents were again read at this time and are truly satisfactory to us.

Having at this meeting the acceptable company of our beloved friends Daniel Wood, of Alum Creek Monthly Meeting in the State of Ohio,—James Owen, of Honey Creek Monthly Meeting, Indiana,—James Jordan, of Amawalk Monthly Meeting, New-York,—Anna Adams, of Baltimore Monthly Meeting, Sarah C. Hawxhurst and Deborah C. Hinsdale, of New-York Monthly Meeting,—Abigail F. Cornell, of Butternuts Monthly Meeting, and of Rachel Hathaway, of Greenwich Monthly Meeting, in the State of Ohio,—satisfactory testimonials from their respective meetings were read, expressive of unity with them as Ministers, and with their present religious engagements.

We have also the acceptable company of our beloved friend Caleb Hathaway, of Greenwich Monthly Meeting, who accompanies his wife Rachel Hathaway,—Simon D. Harvey, of Miami Monthly Meeting, companion to our friend Daniel Wood,—Jonathan Butler, of Honey Creek Monthly Meeting, companion to our friend James Owen,—and of Maria Willetts, from New-York Monthly Meeting, companion to our friend Deborah C. Hinsdale. Satisfactory testimonials from their respective meetings were received and read.

The printed General Epistle from the Yearly Meeting of London, held in 1850, was read in this meeting and was satisfactory and edifying to us; and, with a desire that the instructive counsel and doctrine contained therein may be received by Friends generally within our limits, we appoint our friends William C. Taber and Samuel Boyce, to cause 3500 copies to be reprinted and forwarded in due proportion to our several Quarterly Meetings, and draw on the Treasurer of this Meeting for the cost.

Interesting and truly acceptable epistles have been received from our brethren of London Yearly Meeting addressed to us in 1850, and also at their recent meeting the present year, and from our dear friends of Dublin, New-York, Baltimore, North-Carolina and Indiana Yearly Meetings. These renewed evidences of sympathy and love have been very comforting and strengthening to us at this time, and we appoint the following friends to prepare essays of communications to these several Yearly Meetings as way may open for it, and present them to a future sitting, viz.: Charles Atherton, Rowland Greene, Stephen A. Chase, Samuel Boyce, Samuel Boyd Tobey, Jacob H. Vining, John D. Lang, David Buffum, John Howland, Benjamin H. Jones, Thomas Anthony, Newell Hoxie, Thomas S. Gifford, William C. Taber, Daniel Taber, Lemuel Jones, Perez Peck, Joseph H. Cole, John E. Fry, Caleb Jones, Samuel Taylor, Jr., David Rodman, Joseph Taylor, Edmund Cates, Alden Sampson, David K. Aikin, George Howland, Lindley M. Hoag, Thomas W. Thorndike, Joseph Metcalf, David Dudley, Moses Huntington, Jr., John Osborne, Isaac R. Gifford, James Jones, William S. Perry, Gilbert Congdon, Nathan Douglass, Benajah Buffum, and Stephen Jones.

We are again brought to regret that we have received no epistle from our friends of Philadelphia and Ohio Yearly Meetings, but still feeling tenderly drawn towards them in brotherly love, the Committee above appointed are requested solidly to take the subject into consideration, and if way opens for it, prepare and present essays of communications to those meetings.

By the reports received from our Quarterly Meetings it appears, that *Rhode-Island* has united with South-Kingstown Monthly Meeting in approving the public appearances in the ministry of Timothy C. Collins; with Rhode-Island Monthly Meeting in the appointment of Jonathan Dame and Mary Williams to the station of Elders, and with Swanzey Monthly Meeting in the appointment of Ruth B. Buffinton to the same station; that *Salem* has united with Weare Monthly Meeting in approving the public appearances in the ministry of John

Page; that *Sandwich* has united with Sandwich Monthly Meeting in approving the public appearances of Mercy K. Wing, and of Elizabeth Dillingham in the ministry; that *Falmouth* has united with Windham Monthly Meeting in the appointment of Ezekiel Varney to the station of an Elder, with Limmington in approving the public appearances and gift in the ministry of John Cartland, with Falmouth in the appointment of Lydia Winslow to the station of an Elder, and with Durham Monthly Meeting in the appointment of Joshua Douglass and Jesse Crossman to the same station; that *Vassalboro* has united with Vassalboro Monthly Meeting in the appointment of Joseph H. Cole to the station of an Elder, and with Unity Monthly Meeting in the appointment of Martha E. Pratt to the same station; that *Dover* has united with Dover Monthly Meeting in the appointment of Edward Lock to the station of an Elder, and with Sandwich in approving the public appearances in the ministry of Mary Hoag. Smithfield Quarterly Meeting informs that it has laid down Richmond Monthly Meeting, and attached the members thereof to Uxbridge Monthly Meeting.

All the Quarterly Meetings except Dover, report that they have directed the several proportions of stock called for by this meeting last year, to be paid to our Treasurer; and by one of the Representatives from Dover we are informed that their Treasurer had been directed to pay to ours their quota of stock.

Adjourned to 4 o'clock this afternoon.

Afternoon—The meeting convened pursuant to adjournment.

Rowland Greene on behalf of the Representatives, informed the meeting that they had conferred together, and were united in proposing Samuel Boyd Tobey for Clerk, and Stephen A. Chase for Assistant Clerk for the ensuing year, which is approved, and they are appointed accordingly.

The Records of this Meeting for last year were now read.

An epistle from the Yearly Meeting of London last year addressed to its junior members, was received and read, and believing that the valuable advice contained therein may be useful to the members of this Yearly Meeting, especially to those in the earlier walks of life, we affectionately commend it

to their attention, and direct 4500 copies reprinted for distribution, and our friends William C. Taber and Samuel Boyce are requested to attend to this service and draw on our Treasurer for the expense.

Accompanying the Epistle received from our brethren of Dublin Yearly Meeting the present year, was "an Epistle of tender counsel to Friends in Ireland from the Committee separated by the Yearly Meeting held in Dublin in 1850, to visit the Quarterly and other Meetings belonging thereto," which was now read, and its contents are truly acceptable and edifying to us; and in order to give all our members an opportunity of perusing it, the Clerk is directed to cause it to be appended to the printed Minutes of this Meeting the present year.

Our friends William A. Robinson, Micajah C. Pratt, George Howland, Jr., Joshua Douglas, John E. Fry, William Taber, Samuel Dennis and Alden Sampson are appointed to examine and settle the Treasurer's account, propose a suitable sum to be raised by this Meeting the present year, and the name of a friend for Treasurer.

Our friends Gilbert Congdon, Nathan Breed, William C. Taber, Lemuel Jones, John Osborne, Joseph H. Cole, Benajah Buffum and Joseph Taylor, are appointed to prepare a summary of the Answers to the Queries received at this time and present it to our next sitting.

Adjourned to 10 o'clock to-morrow morning.

Third day morning, the 17th, the Meeting assembled according to adjournment. The Representatives present except three, for whose absence satisfactory reasons are assigned.

The Meeting entered upon a consideration of the state of society by reading the Queries and the Answers received from our several Quarterly Meetings—and in this engagement we were dipped into close exercise on account of the deficiencies that continue to be reported to us in giving an honest account of our spiritual health.

The obvious and imperative duty of meeting together for the worship of our Almighty Father in Heaven—our Creator and our Preserver—still appears to be neglected by many of

those who profess our name and are members of our religious Society. Very affecting to us has been the reflection that, while we all acknowledge that we are responsible unto God—that to him we are to render an account for all the blessings that He has conferred upon us—that it is from Him and Him alone that every good thing comes—that in Him we live and move and have our being—that he continues us at His own good pleasure upon His footstool and that he will sever the slender thread of life whenever it pleaseth Him—any should be neglectful of the reasonable service of assembling themselves together to wait upon Him—to worship and adore Him. From whence arises this fearful neglect of duty? Is it the love of the world? If any man love the world the love of the Father is not in him. Are we willing to forego the benefit to be derived from waiting upon God? from communing with our own hearts before Him and seeking unto Him for His blessing? Dependent, wholly dependent upon Him, shall we not in the ability which he may be pleased to give, render unto Him the homage which is His due? Very gracious is the promise of our Lord that He would be with those, however few in number, who are gathered together in His name. Will we not in abasedness and brokenness of heart, unworthy as we may feel ourselves to be of such transcendent mercy, seek to witness this blessing to ourselves—even of knowing Christ our adorable Savior, to be with us and through His Holy Spirit strengthening us and enabling us to pray unto our Heavenly Father—helping our infirmities and making intercessions for us. The Query was pathetically raised, how shall this leprosy be cleansed? What is the remedy to be applied? And it was feelingly pressed home, upon friends individually, to return to their first love, if any have become estranged therefrom, and then seek to discharge their whole duty to their delinquent brethren—that the blood of none may rest in their skirts. Each one was encouraged to increased faithfulness, not only by example but by precept, to do all that the Lord requires at his hands to remove these painful deficiencies. An honest concern on the part of those who have been favored to be partakers of the love

of God in Christ Jesus—whose hearts are filled with a sense of His mercy and His goodness—as it is faithfully attended to in relation to those who like themselves are wholly dependent upon this mercy, will be blessed, and there will be an increased engagement on the part of all to meet together to worship God —and the waste places in Zion be restored. The inspired Apostle thus invoked the early members of the church :— "I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God." So is this meeting now engaged most fervently to exhort every member of our religious society.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment ; and the second is like unto it, thou shalt love thy neighbor as thyself." A neglect of the first and great commandment necessarily leads to deficiency in the observance of the second, for they are inseparable. If we truly love our Heavenly Father, we cannot fail to love our brother. As we are sensible that God for Christ's sake hath forgiven us, we shall be ready to forgive even those who we may believe have trepassed against us. The prayer will be constantly borne upon our hearts, "forgive us our trespasses, as we forgive those who trespass against us." When our hearts are filled with the love of Christ, it will flow in freeness to our brethren—all detraction and evil speaking will be done away—the tongue will be chained from expressing any evil one of another, but under the influence of restoring love we shall be engaged for the healing of those that are overtaken in a fault, in the spirit of meekness, considering ourselves lest we also be tempted.

The right training of our precious children was felt to be a concern of vital importance. In very early life should this work be begun and perseveringly continued, looking unto the Lord for a blessing upon it. Early misplaced parental indulgence produces effects not only injurious to the child, but destructive of the peace of the parent. Eli of old was condemned because he did not restrain his sons, while of the patriarch Abraham the Lord said, "I know him. that he will command

his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." An earnest concern was manifested that parents might discharge their whole duty to their children—that they might endeavor early to imbue their tender minds with a love of the Truth, taking them with them to our religious meetings, both on first days and in the middle of the week, and instructing them in the purpose for which we assemble. The reading of the Holy Scriptures in our families daily was earnestly recommended and that this be done not in a hasty or formal manner, but with hearts reverently turned unto Him who gave them forth through his inspired servants, that He would be pleased to open to their understandings the sacred truths contained in them, and which are able to make wise unto salvation through faith which is in Christ Jesus.

Having proceeded with the Queries to the third inclusive, and been favored to be closely united and tendered together, the meeting adjourned to the 4th hour this afternoon.

Afternoon—met by adjournment.

The consideration of the state of society was resumed and concluded by reading the remaining Queries and Answers.

The several important subjects brought into view claimed the solid consideration of the meeting. That of our friends connecting themselves in marriage with those who are not members of our religious society was felt to be a matter of deep interest, affecting our welfare as a religious community as well as the individual domestic relations thus involved. When there is a unity in religious views, where parents are alike concerned for their children, and unitedly engaged to train them in the nurture and admonition of the Lord, their counsel will prove much more effective than where there is a diversity of sentiment in these respects. We were earnestly exhorted ever to remember that marriage should not be considered merely a civil contract, whatever civil relations it may involve, but a divine institution of the highest importance to man, having the sanction of the Divine Lawgiver—and our young friends were tenderly entreated to seek for divine direction in entering into

this most solemn and interesting connection, and carefully to observe our preserving discipline in all their proceedings.

The subject of the faithful maintenance of our well known testimony against Slavery, also claimed the very weighty consideration of this meeting. Friends were feelingly encouraged not to relax in their faithfulness in the support of this important religious concern. We are sensible that under the present laws of our General Government, our members may be sometimes involved in circumstances of great embarrassment. It has ever been a fundamental principle with Friends to manifest on all occasions that we are practical followers of the Prince of Peace; of Him who testified "My Kingdom is not of this world, else would my servants fight." We have also ever declared and at all times demonstrated that we cannot *resist* the laws of our temporal rulers, but passively submit to their penalties when they conflict with the paramount laws of our Holy Redeemer. Thus our predecessors were often subjected to severe sufferings and even to the privation of life to preserve a conscience void of offence towards God; and it is the concern of this meeting to encourage our friends quietly to endure any suffering that may be brought upon them in the observance of that universal law and command of Christ, "All things whatsoever ye would that men should do to you, do ye even so to them." Be not moved by the commotion and excitements of the present day; be firm and unflinching in your allegiance to Christ; in patience and in quietness possess ye your souls. While steadily observing the golden rule of our Divine Master, be not betrayed by feelings of sympathy for the oppressed into any compromise of our principles of peace, but if suffering is involved, endure it patiently, manifesting to all that you are actuated by the spirit of Christ, which condemns violence in every form, and leads its humble votaries in the way of quietness and peace. In the passive endurance of sufferings you may be effectively instrumental in awakening the sympathies of our rulers for those that are bound as well as for those that are seeking to escape from bondage, and in hastening the coming of that day when every yoke shall be broken, and the oppressed go free.

The following is a summary of the answers received, viz :

1st. All our meetings for religious worship and discipline have been attended except seven small ones, which omissions were chiefly occasioned by sickness and inclement weather.—Those on first days are attended generally by most of our members ; mid-week meetings and those for discipline are more neglected by some, and one account states that a few members have wholly left the attendance of their meetings. The hour is nearly observed. A few instances of sleeping are reported in the accounts from all the Quarterly Meetings—generally clear of other unbecoming behavior. Some care is reported in most of the accounts.

2d. Love and unity are maintained by most Friends, yet exceptions are noticed in many of the answers. Detraction is mostly guarded against—when differences have arisen endeavors have been used to end them.

3d. There appears to be a good degree of care with Friends to bring up those under their direction in plainness—to restrain them from pernicious reading, and from corrupt conversation—yet exceptions are noticed in several of the accounts. Most Friends are exemplary themselves—the Holy Scriptures appear to be frequently read in Friends' families.

4th. In the use of spirituous liquors except for medicine, two accounts are without exceptions. In one Quarterly Meeting one case, in another, two cases, and in the others, very few in each are reported—some of which are under notice. A few instances of attending places of public resort, in which some care is taken. Moderation and temperance appear to be maintained on the occasions referred to.

5th. The circumstances of the poor are attended to. Four children have been placed out from among Friends, two of whom were not subject to our control.

6th. There appears to be some deficiency in regard to this Query reported in the answers from all our Quarterly Meetings except one. Some care has been taken.

7th. Friends are concerned to maintain our testimony against the payment of Priests' wages, except one instance reported of

contributing to the support of a hireling ministry, which is under notice. Clear with respect to the other particulars of this Query, except in a few instances of a military nature reported in two of the answers which are under notice.

8th. Friends are generally clear in the several parts of this Query, excepting some neglect in the settlement of accounts reported from one Quarterly Meeting, and some care taken.

9th. Marriages are all recorded. Births, deaths and burials not fully so. A few instances of removals without certificates are reported in the answers from all the Quarterly Meetings except one, some of which are under notice.

10th. Care has been taken to deal with offenders in good measure as Queried after, with some exceptions in regard to timely dealing reported in three of the answers—and to place judgment according to discipline.

Our beloved friend Benjamin Seebohm, who, with our beloved friend Robert Lindsey, has now visited most of the meetings of this Yearly Meeting, informed us that they apprehended the time had now nearly come when they believed they should be released from this field of labor, and permitted to return to their dear families and friends at home. Their gospel services having been truly acceptable and edifying to us, our friends Samuel Boyd Tobey, Stephen A. Chase, Eli Jones, Rowland Greene, Lindley M. Hoag, Stephen Jones, John Osborne, Samuel Boyce, Samuel Taylor, Jr., David Buffum and John D. Lang, are appointed to prepare suitable certificates on their behalf expressive of the sense of this meeting, and present them to a future sitting. They are also requested to prepare suitable returning minutes for our other beloved friends now in attendance of this meeting.

The subjoined annual Report of the Boarding School Committee was presented and read, and our friends William Reynolds, Edmund Chace, Timothy C. Collins, Joseph C. Peckham, Estes Newhall, Thomas W. Thorndike, Micajah C. Pratt, Samuel Boyce, William Mitchell, Isaac R. Gifford, William P. Howland, Stephen Dillingham, John W. Minot, Lemuel Jones, Nathan Douglas, Caleb Jones, John D. Lang, Daniel Taber,

Joseph H. Cole, Stephen Jones, John E. Fry, Smith Battey, John Osborne, Charles Hadwen, Benjamin H. Jones, Benajah Buffum, Isaiah Fry, Jacob K. Purington, Elijah Pope, Samuel Taylor, Jr., Joseph Taylor and Frederick Swan, are appointed to take the same into considcration, and report their judgment on the propositions contained therein to a future sitting. They are also requested to propose the names of friends to constitute a School Committee for the ensuing year.

To the Yearly Meeting of Friends for New-England, Sixth Month, 1851.

The Commiitee for the Superintendence of the Boarding School at Providence, Report—that they have given attention to their appointment, and from time to time met as a Committee at large and by Sub-Committees for the supervision of the School and its various concerns.

The Committee have, they trust, felt the weight and importance of their interesting charge, and have endeavored according to their ability to promote in the Institution a religious, guarded education, consistent with our religious profession.

The School during the year has been under the charge of our friends Silas and Sarah M. Cornell as Superintendents.—Charles Atherton and Moses C. Stevens have served as Teachers through the year, in the male department, with the addition of John Henry Crossman during the Winter Term. In the female department we have had the services of Anna B. Page and Anna Inman during the Summer Term, and of the latter with Deborah Holway and Mary W. Hawkes during the Winter Term. Elizabeth Prosser has also been engaged as Teacher of drawing, and has had the care of some of the younger scholars in both Schools during the year. Instruction in the Latin and Greek Languages has been given by George Peirce for both terms, and in the French Language during the Winter Term by Louise Parrot, a native French Teacher.

The average number of scholars has been ninety-two, viz., forty-eight males and forty-four females.

During the Summer Term, the health of the family was generally good. In the Winter Term the measles prevailed to a

great extent among the scholars, there having been forty-six cases among one hundred and twenty-one scholars in the School at the time.

It was cause of thankfulness that all these cases terminated in recovery to health, except one. Mary Smith, daughter of Moses Smith, of Dartmouth, an interesting young woman, of amiable disposition and very exemplary deportment, was removed by death. She took the disease while laboring under some other bodily infirmities, which probably tended to increase its severity. Her strength rapidly declined, and after being confined to her room four days only, her gentle spirit passed away on the evening of the 21st of First month, being a few days over 18 years of age.

The accounts of the Superintendent and Treasurer of the School Fund have been audited.

The expenditures of the School for the year ending with the Winter Term have been $13,413 12.

The Income received from the School Fund has been $7,495—and from board, tuition, and other sources, $6,137 77. Total income, including balance of last year, $13,632 77 ;—leaving unexpended in the Superintendent's hands $219 65, an amount about equal to that in hand in Spring of 1850. Beside the above expenditures, the sum of $529 50 has been expended on improvements on the farm and premises, and in the purchase of scientific Books, from funds specially appropriated to those objects.

We would propose that the terms for board and tuition the coming year, should remain as last year, viz. : for members of our Yearly Meeting Thirty Dollars per Term—for members of other Yearly Meetings Fifty Dollars per Term—and for children not members, one or both of whose parents are members of our Yearly Meeting, Forty-five Dollars per Term, and that the same price be charged for any others who may be admitted. Five Dollars per Term additional charge being made in all cases for instruction in the Languages.

That the amount to be appropriated the coming year, for free board and tuition, be restricted to the amount of the in-

come of the charitable fund. Monthly Meetings to send forward to the School Committee, at their Meetings in the Ninth and Third months, the names and ages of such children, within their limits, as they may think suitable to receive the benefit of the Fund, and any information regarding them which may aid the School Committee ; and the children to be received, to be selected by that Committee. The condition of the bequest of the principal part of the charitable fund being, in the words of the donor, "For the schooling of such members of the Society as are actually poor, supported or not as such by the respective Monthly Meetings. Females to have equal advantages of the whole of the legacy as males."

The subject of the continuance of holding meetings for worship for the scholars and family in the house, has been several times, during the year, solidly considered by the Committee ; and it has resulted in the conclusion to bring the subject before the Yearly Meeting for their consideration, with a view, if the Yearly Meeting should unite therein, of the Committee for the superintendence of the School the coming year, being authorized, as way may open for it, to direct the discontinuance of such meetings in the house, and the attendance of the scholars and family of the Meetings for worship in Providence.

In conclusion, we would express a feeling of thankfulness for the sense we have of the continued usefulness of this School, and for the religious concern cherished, we trust, by Friends, that under the blessing of Divine Providence, the School may be increasingly useful in fostering in the minds of our young Friends a love for the religious profession of the Society in which they have the privilege of membership, and a continued and increasing solicitude, that the precious doctrines professed by us may be faithfully upheld before the world—that the injunction of our blessed Saviour may be increasingly obeyed amongst us, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

Signed on behalf and by direction of the School Committee,

STEPHEN A. CHASE, *Clerk.*

Providence, 6th month 3d, 1851.

Having at this Meeting the acceptable company of our beloved friend Mary H. Harvey as companion to our friend Rachel Hathaway, a satisfactory certificate on her behalf was read at this time from Miami Monthly Meeting of Friends in the State of Ohio, held 2d mo. 19th, 1851.

Adjourned to 10 o'clock to-morrow morning.

Fourth day morning, the 18th, the Meeting assembled according to adjournment. The Representatives present as yesterday.

The Committee of this Meeting continued under appointment last year to meet with similar Committees of other Yearly Meetings, in conference at Baltimore, produced the following Report, viz. :—

"To New-England Yearly Meeting of Friends—

The undersigned of the Committee appointed by our Yearly Meeting to meet with like Committees of other Yearly Meetings, in Baltimore in the 5th mo. 1851, to confer together on the general interests of Society, Report—That we attended to the appointment, and the Meeting of the Associated Committees was held at the time and place appointed, at which entire harmony, and much brotherly feeling prevailed, and after a time of conference together, on various important subjects relating to the general interests and welfare of Society, an address to Friends was agreed upon, with entire unity, a copy of which we herewith lay before the Meeting.

JOHN D. LANG,
JOHN OSBORNE,
STEPHEN A. CHASE,
DAVID BUFFUM,
SAMUEL TAYLOR, Jr.,
SAMUEL BOYCE,
SAMUEL BOYD TOBEY.

Baltimore, 5th mo. 8th, 1851."

—which is satisfactory to us—and although we sensibly feel that our Society is still painfully circumstanced, yet we believe it may be best for us to release our Committee from further service at the present time.

The Address referred to in the foregoing Report was now read, and after a season of solid deliberation, it was, with a full and united expression, cordially approved and adopted.

The Clerk was directed to place the same upon our Records, but the printing and circulation of it is referred to the Meeting for Sufferings, to be attended to by that meeting when it shall have been laid before the different Yearly Meetings that were represented in the conference. The Meeting is at liberty to omit the paragraph which was prepared and adopted by the different Yearly Meetings in 1833.

The Committee on the correspondence made the following Report, viz. :—

"The Committee on the correspondence, who were desired to consider the propriety of at this time addressing Epistles to our brethren of the Yearly Meetings of Philadelphia and Ohio, have met and solidly and deliberately weighed the subject.

We believe it was in the ordering of unerring wisdom that the intercourse between the different Yearly Meetings of Friends by epistolary correspondence was first commenced, and that it is the mind of truth, that under the influence of Gospel love it should be continued. We read in the scriptures that—"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it ; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

The Churches of Christ in very early days, maintained an intercourse one with another, and were strengthened to be helpful one to another, and were one anothers joy and rejoicing in the Lord.

We believe it will be right for us to endeavor to maintain a practice so much in accordance with these precepts, and way has opened to prepare essays of epistles to each of the Yearly Meetings of Philadelphia and Ohio, which we herewith present.

On behalf of the Committee,

ROWLAND GREENE,
THOMAS ANTHONY.

Newport, 6th mo. 17th, 1851."

And the Essays of the Epistles to the Yearly Meetings of Philadelphia and Ohio being read and fully approved, the Clerk was directed to sign them on our behalf, and forward them to those meetings respectively.

Adjourned to 4 o'clock this afternoon.

Afternoon—Friends again met.

The Records of the Meeting for Sufferings for the past year were now laid before us and read—and the proceedings of that meeting in relation to the various subjects that have claimed its attention, are satisfactory, and approved by this Meeting—and the friends now under appointment, with the exception of our late friend Jonathan Dennis, deceased, are continued to constitute a Meeting for Sufferings, to act on our behalf according to the original design and organization of that Meeting, for the ensuing year.

The Meeting for Sufferings having proposed a regulation of Discipline as to the manner of making additions to our Meetings of Ministers and Elders, (the subject having been referred to that Meeting by this Meeting last year,) it claimed our solid consideration, and was referred for further deliberation to our next sitting.

The Committee on the subject of changing the place of holding this Meeting, made the following Report, viz.:—

"To the Yearly Meeting—

The Committee on the Removal of the Yearly Meeting, Report—That we have solidly considered the subject submitted to us, and we believe that the time has so nearly arrived for changing the place of holding the Yearly Meeting, that it may be safe for the Meeting to appoint a committee to look after a location for that purpose.

Signed by direction and on behalf of the Committee,

LEMUEL JONES, *Clerk.*

Newport, 6th mo. 17th, 1851."

Which is satisfactory, and our friends Rowland Greene, Joseph Metcalf, David Buffum, Perez Peck, Gilbert Congdon, Nathan Breed of Lynn, Stephen A. Chase, Micajah C. Pratt,

Thomas W. Thorndike, Samuel Boyce, George Howland, John Howland, Edmond Gardner, Moses F. Rogers, David K. Aikin, Nathan Pope, Lemuel Jones, Joshua Douglas, John W. Minot, Abram Winslow, Samuel H. Colton, John E. Fry, Edward Earle, Edward Foster, John Osborne, John D. Lang, Edmond Cates, Joseph Taber, Alton Pope, Stephen Jones, Jacob K. Purington, Lindley M. Hoag, Benajah Buffum, Tobias Meader, Samuel Dennis, Alden Sampson, Samuel Taylor, Jr., Joseph Taylor, Winslow Hawkes and David Douglas, are appointed to look after a suitable location, estimate the necessary expense connected with a removal, and report to this Meeting next year.

[Women's Committee.—Elizabeth Wing, Hannah Gould, Jr., Miriam Newhall, Mary E. Breed, Mary Gifford, Susan Howland, Eunice J. Rich, Lydia H. Jones, Ruth Fry, Lydia R. Kelly, Elizabeth S. Taber, Ann Jones, Hannah G. Sawyer, Abigail M. Hanson, Lydia Taylor, Sarah T. Sampson.]

In the Report from Salem Quarterly Meeting, is the following proposition, viz. :

"The subject of changing the place of holding our Quarterly Meeting held in the 5th month, having claimed our serious consideration, it was concluded to propose to the Yearly Meeting, that our Quarterly Meeting held in that month should in future be held at Amesbury, instead of Seabrook ; it being believed that benefit would result from such a change. The women's Meeting uniting herein."

—which with the concurrence of the Women's Yearly Meeting is united with, and it is accordingly directed that that Quarterly Meeting in the 5th month shall in future be held at Amesbury—and the Clerk is directed to furnish Salem Quarterly Meeting with a copy of this minute.

The Committee on the concern of this Meeting for the Indians located west of the Mississippi made the subjoined report, which with the documents accompanying it from the Superintendents of the Shawnese establishment of Friends was satisfactory and interesting to us—and our Committee is continued under appointment and requested to report to this Meeting next year—and Friends are encouraged to contribute in

their freedom pecuniary aid as suggested by the Committee, for the benefit of this establishment, viz :

"To the Yearly Meeting now sitting.

The Committee having charge of the concern of this Meetsng for the Indians located west of the Mississippi—Report,

That they have given attention to the object of their appointment. The funds collected at the time of our last Yearly Meeting, together with some additional subscriptions received subsequently, were forwarded by one of the Committee to Thomas Wells, Superintendent of the Shawnee School, the receipt of which, was gratefully acknowledged, and encouraging information has from time to time, been received of the progress and prosperity of the establishment ; by a recent account from the Superintendent, it appears they are laboring under embarrassment from the want of some pecuniary aid to enable them to erect a barn and some out buildings for the better securing of their crops ; for a more detailed account of which, reference may be had to the letter which accompanies this report.

Although this establishment is not under our immediate care, yet as this meeting has for several years manifested a lively interest in the welfare of this poor, depressed, suffering remnant of a once numerous people, we would recommend a continuance of this interest, and suggest to our friends the propriety of rendering them further assistance in this their time of need.

Which is respectfully submitted, on behalf of the Committee,

SAMUEL TAYLOR, Jr.,
JOHN D. LANG.

Newport, 6th mo. 18th, 1851."

The Committee on the concern of this Meeting for the Penobscot and Passamaquoddy Tribes of Indians, made the following report, viz :

"To the Yearly Meeting now sitting.

The Committee having charge of the concern of this Meeting in relation to the Penobscot and Passamaquoddy Indians—Report,

That the subject has from time to time, claimed our very serious attention. We have been desirous to fix on some measures for future operations that if steadily pursued, should result in some more permanent benefit to them; as experience has shown, that the assisting of them in building, has not fully answered the desired object of arresting their roving habits and turning their attention to the arts of husbandry, on which account it has of late been thought advisable for the present, at least, to withhold further assistance to them in that way, and still labor to cultivate feelings of love and friendship with them in which every right opening may be embraced to better their condition.

STEPHEN JONES, } on behalf of the
} Committee.

Newport, 6th mo. 17th, 1851."

—which is satisfactory to us; and still feeling a concern to do what we can to promote the good of these people, we are united in continuing our Committee under appointment, and we desire their encouragement to do all that way opens for permanently to benefit these Tribes.

The Committee to audit and settle the Treasurer's account make the following report, viz:

The Committee appointed to settle the account of the Treasurer and for other purposes, have examined it and find in his hands, nine hundred and sixty-two dollars and sixty-eight cents.

We propose two thousand dollars as a suitable sum to be raised for the ensuing year, and the name of David Buffum, for Treasurer.

For the Committee,

WILLIAM A. ROBINSON.

Newport, 6th mo. 17th, 1851."

—which is acceptable, and our several Quarterly Meetings are requested to raise their respective proportions of $2000, the sum proposed by the Committee, and pay the same to David Buffum, who is appointed Treasurer of this Meeting for the ensuing year.

Adjourned to 4 o'clock to-morrow afternoon.

Fifth day the 19th, the Meeting assembled pursuant to adjournment.

Representatives present, except five, for whose absence satisfactory reasons were assigned.

This meeting being introduced into a deep concern for the welfare of our religious Society, and for its preservation on every hand, and being brought into near sympathy with those who may be laboring under discouragement in their small meetings, under a sense of their weakness, we have believed it right for us to separate a Committee to visit in love such of our subordinate meetings, families, or individuals, as way may open for to labor in the ability that may be graciously afforded to strengthen the hands that hang down, to arouse the lukewarm and indifferent, and to encourage all to increased faithfulness in the performance of their various religious duties, and in the support of our Christian testimonies and discipline, and we appoint for this service our friends Rowland Greene, Thomas Anthony, Lemuel Gifford, Joseph Davis, Samuel Boyd Tobey, Samuel Boyce, John D. Lang, Timothy C. Collins, Samuel Taylor, Jun., Lindley M. Hoag, James Jones, Stephen Jones, Stephen A. Chase, Perez Peck, Nathan Douglas, David Dudley, Lemuel Jones, David Buffum, Benjamin H. Jones, Tobias Meader, Thomas Grover, Abraham Russel, Edmund Cates, Elisha Jones, of Windam, Abraham Davis, Joseph Taylor, Isaac R. Gifford, Daniel Taber, Smith Battey, John Osborne and Isaac Lawrence, who are desired to proceed in this work as Truth may direct, and report to this meeting next year.

[Women's Committee.—Mary B. Farnum, Rhoda Howland, Mary Shove, Elizabeth Wing, Abigail M. Hanson, Mary E. Breed, Ruth H. Baker, Lydia R. Kelley, Miriam Newhall, Patience Swan, Elizabeth Peckham, Anna Cates, Ann Jones, Hannah Gould, Jr., Elizabeth A. Osborne, Lydia Taylor, Maria B. Jones, Ruth Sawyer, Hannah Morrill, Ruth Fry, Eunice J. Rich.]

The Committee to whom was referred the Report of the Boarding School Committee, made the following Report, viz :

"To the Yearly Meeting now sitting.

The Committee of men and women Friends appointed to consider the subject of authorizing the Committee for the Superintendence of the Boarding School, to discontinue as way may open for it, the meetings for worship for the scholars and family in the house, and to provide for them to attend meetings for worship in Providence—Report: That they have taken the subject into solid consideration, and they would recommend that the proposition in the Report of the Boarding School Committee in relation thereto, be adopted by the Yearly Meeting.

They would also propose that the Friends whose names are hereunto annexed, be appointed a Committee for the Superintendence of the School for the coming year.

On behalf of the Committee,

ESTES NEWHALL,
RUTH H. BAKER.

Newport, 6th mo. 18th, 1851."

—which is satisfactory, and the Report of the School Committee is adopted, and the Clerk directed to forward copies of it to our subordinate Meetings—and the following friends are appointed on the part of this Meeting to unite with a similar Committee of the women's Meeting for the government and superintendence of the Boarding School for the ensuing year, to report to this Meeting next year, viz:

Samuel Boyd Tobey, Joseph Metcalf, Stephen A. Chase, Samuel Boyce, George Howland, Jr., William C. Taber, Lemuel Jones, Caleb Jones, John Osborne, Edward Earle, John D. Lang, Alton Pope, Benajah Buffum, Tobias Meader, Alden Sampson, Samuel Taylor, Jr., Rowland Greene, David Buffum, George Howland, William A. Robinson, Gilbert Congdon, Gideon C. Smith, Nathan Breed of Lynn, David K. Aikin.

[Committee of women's Meeting.—Eunice Metcalf, Sarah F. Tobey, Olivia C. Oliver, Miriam F. Breed, Rhoda Howland, Jr., Mercy H. Wing, Lydia H. Jones, Jane C. Minot, Mary B. Farnum, Elizabeth A. Osborne, Ann Elmira Lang, Theodate

S. Pope, Hannah G. Sawyer, Phebe H. Meader, Lucy J. Hawkes, Lydia Taylor, Eliza B. Boyce, Ann B. Earle, Lydia R. Kelly, Anna T. Dennis, Rachel S. Howland, Mary E. Breed, Susan Howland, Mary Williams.]

The Committee on Education made the subjoined report, and it is satisfactory and interesting to us; manifesting, however, the necessity of increased efforts to educate our children more exclusively in select schools. The Committee are continued, and we desire their encouragement to persevere in the work for which they were originally appointed by this Meeting; and friends are exhorted increasingly to turn their attention to the interesting subject of giving their children a truly guarded and religious education; and where they are still in attendance of mixed schools, that parents endeavor to be careful that it does not interrupt their attendance of mid-week meetings. Joshua Douglas of Durham, George Bowen of Rhode-Island, and James McLaughlin of China Monthly Meeting, are added to the Committee.

"To the Yearly Meeting—

The Committee on Education Report—That since our organization in the 6th month last, we have given some attention to the objects of our appointment, and held meetings in the 10th and 4th months, at the Boarding School at Providence, on which occasions some of our number witnessed the examinations at the School, which were interesting and satisfactory to us. At our meeting in the 10th month, it was concluded to issue Circulars to Committees of the several Monthly Meetings, calling for statistical information of the number of Friends' Children within the limits of the Yearly Meeting, and of the means provided for their education. We have, however, received answers from only twenty-four Monthly Meetings, leaving six from which no report has been obtained.

From the reports received the following summary has been compiled, viz.:

Number of Children (in 24 Monthly Meetings) between the ages of 4 and 16 years,	- -	1102
" Children between 16 and 21 years,	- -	462

Number of Monthly Meeting Schools,	- - -	1
" Preparative Meeting Schools,	- - -	1
" Family Schools,	- - - - -	4
" Friends' Children attending Friends' Schools,		165
" Friends' Children attending Mixed Schools,		1018
" First Day Schools, under the control of Friends,		16
" Children attending such Schools,	- -	533
" Children who are members of our Society,		374

Our several meetings held at this place have been largely attended, and while the Reports show but little increase in the number of children who are obtaining a literary education in select schools, yet the increasing interest manifested by Friends, in different localities, for a faithful discharge of duty in the moral and religious training of their beloved offspring, as well by means of First Day Schools, several of which have been established during the year, and are now in successful operation, as by the practice, which we believe is becoming more general amongst us, of daily collecting the family circle for the purpose of reading the Holy Scriptures in a weighty and becoming manner, has been cause of encouragement to us, and we are induced to believe that many Friends are becoming aroused to the importance of endeavoring, by every means in their power to guard against the injurious influence which associations in mixed schools must exert upon the tender and susceptible minds of their children.

On behalf of the Committee.

THOMAS S. GIFFORD, *Assistant Clerk.*

Newport, 6th mo. 18th, 1851."

The proposition of a regulation of Discipline in regard to the manner of making additions to our Meetings of Ministers and Elders, being now again brought before us, claimed our solid consideration, and was united with by this Meeting, and with the concurrence of the Women's Meeting, is adopted and established as Discipline—and the Clerk is directed to have it printed in suitable form and furnished to subordinate meetings, to be by them inserted in the Book of Discipline, and to go

into effect when the meetings shall have received a copy of the same. It is as follows:—

"Instead of the paragraph commencing on the 78th page with the words "As these are officers, &c." and ending on the 79th page with the words "case of Elders," in the edition of the printed discipline of 1849.—the following paragraphs be substituted, viz.:

In the appointment of Elders, the following order is to be observed—Whenever it shall appear on solid consideration to any Monthly Meeting that an appointment of an Elder or Elders in such Monthly Meeting is right and proper, the Monthly Meeting are to appoint a Committee to consider of a suitable friend or friends rightly qualified for that station. The Monthly meeting both of men and women uniting therein. When said Committee are united in judgment, that any friend is rightly qualified for such station, they shall in writing request the Quarterly Meeting to appoint a Committee to join with them in considering the subject, without communicating the name or names of the friends proposed. The Quarterly Meeting shall thereupon comply with such request, the men and women's meeting uniting therein; and if the Committee of the Quarterly Meeting so appointed shall advise thereto, the Committee of the Monthly Meeting shall propose such friend or friends to their Monthly Meeting; and after the Monthly Meeting have approved such, adjudging them duly anointed and qualified for that service, as they are officers of the church at large, let them acquaint the Quarterly Meeting therewith, who after waiting for their concurring unity, and finding nothing to hinder, are to minute the same, and the friend or friends so appointed, may then sit in any of our Meetings of Ministers and Elders. Information of such appointments is to be given by the Quarterly to the select Quarterly Meetings, and by each of the Quarterly Meetings to the Yearly Meeting, and the names of the friends appointed are to be entered on the minutes of the select Quarterly Meetings, and on the Yearly Meeting's records.

And where any friend appears in public ministry, whose conversation shall be clean and blameless, and the Elders of the

Monthly Meeting he or she belongs to, (or in case the Quarterly Meeting shall have joined the select members of two or more Monthly Meetings into one Meeting, then the Elders of such Meeting,) are convinced that the Lord hath called them to that weighty work, after duly waiting for due proof thereof, they shall in writing request the Quarterly Meeting to appoint a Committee to unite with them in considering the same, who shall thereupon comply with such request, the men and women's Meeting uniting therein, and if said Committee of the Quarterly Meeting shall advise thereto, the Elders of the Monthly Meeting or of the Select Meeting to which the select members of such Monthly Meeting may belong, shall signify their unity with the gift of such friend in the ministry to the Monthly Meeting, who after weightily feeling after the mind of truth therein, and being united in approving him or her as a Minister in the Church, the same be entered and sent forward, in like manner as in the case of Elders."

The Clerk of the Meeting of Ministers and Elders informed us that our beloved friend Sybil Jones has been liberated to pay a visit in gospel love to Friends, and some not in profession with us, in Great Britain and Ireland, to some parts of the continent of Europe, and if way should open for it, to extend the visit to some places on the western coast of Africa, particularly to Sierra Leone, and the Republic of Liberia, and some of the adjacent Islands, and to a few of the West India Islands, and that our beloved friend Eli Jones has been liberated to accompany his wife in this religious engagement.

In view of the extent of the proposed visit, the Meeting for Sufferings is requested to afford its aid to our dear friends in making such provision as may be needed in its accomplishment.

A testimony of Uxbridge Monthly Meeting, approved by Smithfield Quarterly Meeting, concerning our late beloved friend Royal Southwick, was read, and being satisfactory, it is directed that it be recorded.

Adjourned to 9 o'clock to-morrow morning.

Sixth day morning the 20th, the Meeting assembled according to adjournment. Representatives present except four.

A memorial from China Monthly Meeting, approved by Vassalboro' Quarterly Meeting, concerning our late beloved friend Martha J. Hodges, was read at this time, and being approved by us, it is directed that it be recorded. The reading of this testimony has brought our late dear friend very sweetly to our remembrance.

A Memoir concerning our friend Elizabeth M. Meader, was read, and is satisfactory—and believing that usefulness may result from the publication of the documents of this character received by us at this time, the Meeting for Sufferings is requested to cause an edition of them to be printed and placed within the reach of Friends.

In the Epistle from Indiana Yearly Meeting addressed to us this year, we are informed that the following friends are appointed correspondents to sign certificates and other documents, viz :

Benjamin C. Diggs for White River Monthly Meeting in New Garden Quarter, in place of Amos Peacock, deceased—address, Winchester, Randolph County, Indiana.

John H. Bond for Poplar Run Monthly Meeting, same quarter, in place of Davis Meeker, removed—address, Macksville, Randolph County, Indiana.

Enoch Moon for Greenfield Monthly Meeting in Western Quarter, in place of Chalkley Stanton, who is released at his request—address, Lafayette, Tippecanoe County, Indiana.

David Hadley for Rush Creek Monthly Meeting in the same quarter—address, Sylvania, Park County, Indiana.

Joseph D. Hoag for East Grove Monthly Meeting in Salem Quarter—address, East Grove, Henry County, Iowa.

William Picket for Herkles Creek Monthly Meeting, Union Quarter—address, Pennsfield, Hamilton County, Indiana.

William Reese for Vermilion Monthly Meeting, Western Quarter, in place of Richard Hayworth, deceased—address, Ridge Farm, Vermilion County, Illinois.

The Committee appointed for that purpose produced certificates for our beloved friends Benjamin Seebohm and Robert Lindsey, which were cordially united with by a very general

expression of friends and the Clerk is directed to sign them on our behalf.

The Clerk is directed to sign in our behalf the following minute (prepared by the Committee) for our friend Daniel Wood, and similar minutes for our friends James Owen, James Jordan, Anna Adams, Sarah C. Hawxhurst, Deborah C. Hinsdale, Abigail F. Cornell and Rachel Hathaway, viz :

" Our beloved friend Daniel Wood attended this meeting. His company and religious services have been truly acceptable to us."

The Clerk is also directed to sign on our behalf, the following minute for our friend Caleb Hathaway, and minutes of similar import for our friends Simon D. Harvey, Jona. Butler, Maria Willets and Mary H. Harvey, viz :

" Our beloved friend Caleb Hathaway attended this meeting as companion to his wife Rachel Hathaway. His company and solid deportment have been acceptable and satisfactory to us."

Essays of Epistles to our brethren of the Yearly Meetings of London, Ireland, New York, Baltimore, North Carolina and Indiana were now presented and read, and being approved, the Clerk is directed to sign them on our behalf and forward them to those meetings respectively.

The Clerk is requested to cause 3000 copies of the minutes of this Meeting for the present year to be printed and forwarded to the several Quarterly Meetings for the use of Friends.

The Clerk is authorized to make any necessary extracts from our minutes not already provided for and sign them on our behalf.

The various important concerns that have engaged the attention of this Yearly Meeting being now satisfactorily disposed of, and having been favored as we trust, to witness the ancient wing of divine Goodness to be mercifully spread over us, with feelings of close unity and love, we now come to a solemn conclusion, proposing to meet again at this place, at the usual time next year, if our Heavenly Father so permit.

Signed on behalf of the Meeting,

SAMUEL BOYD TOBEY, *Clerk.*

EPISTLE.

AN EPISTLE OF TENDER COUNSEL to Friends in Ireland, from the Committee separated by the Yearly Meeting, held in Dublin in 1850, to visit the Quarterly and other Meetings belonging thereto.

Dear Friends—

Upon a retrospect of the visit recently performed on behalf of our Yearly Meeting to the quarterly, monthly, and preparative meetings of Friends throughout this land, we find abundant cause to commemorate the loving kindness of our Heavenly Father, through whose unmerited mercy we have been favored to partake together with you, at seasons, of the refreshment which flows from His holy presence. It was we reverently trust, under some feeling of the constraining love of Christ, that we were set apart for this service; and we have the satisfaction to believe that the visit has been everywhere accepted by our friends as an errand of love: a grateful sense hereof has been consoling to us under many discouragements, and whilst in passing from place to place we have often had to mourn over the desolation that is visible within our borders, we can yet take comfort in the assurance, that brotherly love—that love which has its spring in the pure fellowship of the gospel—is, in some good measure, maintained amongst us.

It has been deeply interesting to us to mingle with our beloved brethren and sisters in their various allotments, and to enter into feeling with them under the diversified circumstances in which they are placed. Our sympathy has often flowed towards the burden-bearers, those especially who, with few fellow-helpers, are honestly endeavoring to support the law and the testimony. We have witnessed, to our instruction and

comfort, in some of the smaller meetings as well as in those where our members are numerous, the zeal and devotedness of such as these, and greatly do we desire that their hearts may be afresh animated by the incomes of heavenly love, and their hands strengthened for the work and service of the day.—Through the unfailing mercy of our Holy Redeemer, and by His divine power, there have been raised up and preserved among us from generation to generation, faithful men and women, who, in the exercise of the gifts entrusted to them, have labored for the maintenance of our christian discipline. We cannot estimate how largely to these labors may be attributed the preservation in our society to the present day, of the precious testimony to the purity and simplicity of the truth as it is in Jesus, which was borne by our early friends; but we feel assured that the maintenance of the discipline of the church, in the life and power graciously imparted by our Holy Head to His faithful followers, is of unspeakable importance, and we would therefore offer a word of cordial encouragement to all who are thus concerned to be found as upright pillars in the Lord's house.

We have been led to consider the dealings of the Most High with us, as a people, since it first pleased Him to raise up in this land faithful witnesses to those views of Gospel truth, which continue to be steadfastly held by us. How signally was His power displayed in the preservation of these, few as they were in number, and widely dispersed throughout the land, during that stormy period, near the close of the seventeenth century, when the strife of conflicting parties made Ireland as a field of blood. Nor was the protecting care of the same divine arm less remarkably manifest when, after the lapse of nearly one hundred years, and in the memory of many whom we now address, this land was again overspread by the horrors of civil war. How much have we also to commemorate of the same gracious dealings towards us, in connexion with the awful seasons of famine and pestilence through which this country has lately passed. We allude not to these memorable events as evidences of Divine favor, to be regarded with self-complacen-

cy, but as a solemn monition to us all to consider whether we have been concerned so to live, and so to walk before God, as to fullfil his all-wise purposes concerning us. It is not for us to inquire what those purposes may be; but surely, under a sense of the gross darkness which covers the hearts of many of the people among whom we dwell, we have cause for humiliation, in that we have not been more largely instrumental in the blessed work of spreading the light of the glorious Gospel, and, under the holy anointing, laboring to gather souls to Christ. Let us, dear friends, be animated in the remembrance of our high and holy calling: it is only through individual faithfulness that the soundness and energy of the body can be maintained or restored; and with the increase of faithfulness—not in the activity of our own wills, but in the line of Divine appointment—we doubt not would be the enlargement of our field of true usefulness. The psalmist could declare in his day, "Thou hast given a banner to them feared thee, that it may be displayed because of the truth."*

The manner in which our religious meetings are upheld, has claimed our attention as a subject of deep importance. It has ever been the concern of the true believers in Christ, to manifest their dependance upon Him by meeting together in His name, whether for the solemn duty of public worship, or for the exercise of that care one over another which belongs to every rightly gathered church; and the experience of these in all ages has been, that as their hearts have been lifted up to Him in reverent expectation and patient hope, He has not failed to own them by His living presence, renewing their strength according to the ancient promise to those who "wait upon the Lord,"† and uniting them closely one unto another in Him. We rejoice in believing that more than a few amongst us can thus set their seals to the faithfulness of Him, who was graciously pleased through his prophet of old to declare, "they shall not be ashamed that wait for me."‡ It is the lot of some of these to meet in very small companies, and under many outward discouragements and difficulties; we have felt for them in their

* Psalm, lx. 4. † Isaiah, xl. 31. ‡ Ib. xlix 23.

lonely situations, and have also been led into sympathy with other well concerned brethren and sisters, whose allotment is in larger meetings, but who do not in their public gatherings, experience much of that help and comfort which arises from the union of minds rightly exercised before the Lord. Beloved friends—may your faith be strengthened in Him who has hitherto borne up your spirits when you were at times ready to faint, and kept you alive as in the midst of famine. Although you may often, in your meetings for worship and discipline, have to mourn over the low state of the church, and have no evidence of the life and power of its holy Head being in dominion among you, yet in the absence of all sensible consolation, you may be made partakers of that living, though hidden virtue, through which the inner man is strengthened, and a growth experienced in the root; and at seasons, we doubt not, the Lord in his abundant mercy will grant you a lively sense of the blessing described by the Psalmist: "Thou openest thine hand, and satisfiest the desire of every living thing."* May these—may all who desire that our meetings should be held to edification—mind their individual responsibility, and watch against the inroads of a spirit of lukewarmness and indifferency, under the prevalence of which our religious meetings, simple as they are in their character, and free from those forms and ceremonies which were introduced in the apostacy, might become a form as empty as any of those out of which our ancestors were led. In the words of our honorable elder, George Fox, we would exhort our dear brethren and sisters to "keep all your meetings in the power of God." As you are thus concerned, even your smallest assemblies will partake of that dignity and authority which no human power can confer; and the weight of your spirits, as well as the savour of your lives and conversation, will manifest to others that you are of the number of those who "worship God in the spirit,"† and will enable you, in the impressive language of example, to hold out to those around you the invitation—Come and have fellowship with us, "and truly our fellowship is with the Father, and with his son Jesus Christ."‡

* Psalm, cxlv. 16. † Phil. iii. 3. ‡ 1 John, i. 3.

In the course of our visit few subjects have engaged our feelings with deeper interest than those comprehended in our fourth query. How many parents there are amongst us whose yearnings of heart towards their beloved offspring, often prompt the secret aspiration on their behalf, that they may be preserved from the evils that are in the world; and yet how few of these are to be found training up their children in all respects in a religous life and conversation, consistent with our Christian profession, or, in other words, "in the nurture and admonition of the Lord."* What is it, dear friends, that hinders us in this important work? Are we seeking in all simplicity and faithfulness to follow our Divine Master, so that we may be prepared to lead to Him these precious objects of our solicitude? or, are we conscious that our own minds are so much occupied with other things, as to disqualify us in a great measure for a right exercise of spirit on their account? Let us also be willing to enter into a serious and impartial examination whether our own conduct in any respect is such as to present a cause of stumbling to those under our care. Unless we are concerned to know the Lord for ourselves, we cannot availingly, and with living energy, invite our children to seek this saving knowledge; nor can we justly expect that our precept will sink into their hearts, unless they are enforced by the influence of a holy life and conversation. We apprehend that many amongst us, as they lay these things to heart, will find that there is great need to cherish a deeper exercise of mind on this account than they have been wont to dwell under; and that as they yield to this concern, they will have to separate themselves from, and to part with many things that have hitherto been causes of weakness to them. May there be a willingness to bring our deeds to the light, and in unreserved submission to the discoveries of the divine will, to cleanse our hands from all that has a tendency to unfit us for the work to which we are called.

Our solicitude has been awakened in a very lively manner on behalf of our younger friends, many of whom we believe may be addressed as the visited and called of the Lord. It is declared by our blessed Redeemer, that many are called, but few

* Eph. vi. 4.

chosen."* Remember, dear young friends, that if you become of the number of the chosen, you must obey the call. May nothing, therefore, be permitted to turn you aside from the path of simple obedience. Be willing to learn of Him who was meek and lowly in heart; under his holy discipline every aspiring thought will be brought into subjection, and you will be clothed with humility, an ornament far surpassing in beauty and in worth, all that this world can invest you with, and a state wherein, as you abide in it through life, the blessingof Divine preservation will be yours. As all that you have yet been given to see of the excellency there is in the truth, and of the glory of the Lord's house, may be but as a glimpse compared to the fulness that awaits you; so those lessons hitherto taught you in the school of Christ, may be no more than the very rudiments of what are yet to be unfolded to you. Oh! that we could impress on you a deep and lasting sense of the safety—yea, the blessedness—of a lowly and teachable mind. There is a knowledge that puffeth up, which the Apostle warns us against;† but as you dwell in the fear of the Lord, and are concerned to do the will of your heavenly Master, He will fulfil unto you His gracious promise, and give you to know of His doctrine,‡ opening to your understanding, as you are prepared to receive them, wondrous things out of his law.§ Press earnestly, therefore, after an inward acquaintance with your Lord and Saviour, in which may be summed up all that the most tender interest can crave on your behalf; for "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."‖

We have witnessed with deep regret the disposition evinced by many of our dear young friends to cast off, as they advance to mature age, some of the restraints to which they have been accustomed to submit in earlier life, when under the immediate care of pious parents, or at our public schools. We allude especially to that assimilation with the world, which is marked by a conformity to its manners, dress, and language. It is our settled belief that the same testimony which was required of our forefathers against the changeable fashions and corrupt con-

* Matt. xxii. 14. † 1 Cor. viii. 1. ‡ John vii. 17.
§ Psalm. cxix. 18. ‖ John xvii. 3.

versation of the world, and which was faithfully borne by them under much obloquy and suffering, is still required of us as a part—and no unimportant part—of our profession of pure and primitive christianity. We would therefore affectionately invite those who are inclined to plead for a liberty in these things which we believe the truth does not sanction, to ponder the path of their feet. Has the liberty you plead for contributed to your growth in the divine life, and strengthened you to resist the temptations with which you are surrounded? May we not appeal to your best feelings for a testimony the very reverse of this, even that you have hereby brought weakness upon yourselves, if not a withering as to your spiritual condition. Suffer us, beloved young friends, earnestly to urge upon you the counsels of age and experience: some of us have trodden the paths in which you are now walking, and have found that they do not lead to peace. We are persuaded that to many of you these things have been a snare, and that through your embracing a false liberty—a liberty which brings into bondage—the work of divine grace in your hearts has been retarded, if not marred. We call you not to formality, but to faithfulness. Let then the time past suffice. If you are renewedly made sensible of the visitations of your Heavenly Father's love, bringing your spirits into tenderness and contrition before Him, accept, we beseech you, the offers of redeeming mercy, and hesitate not to enter into covenant with him by sacrifice.* Some of you, we apprehend, have found that your departure from the path of self-denial in dress and language, has been the direct avenue to a familiar intercourse with hurtful company, and has led to your joining them in the sports of the field, and in the frequenting of places of public diversion, the haunts of the vain and profligate. Although it may have been by almost imperceptible gradations that you have been brought to embrace these temptations; and although under their benumbing influence you may be now ready to regard with allowance things which, in past times of greater sensibility of mind, you would have viewed with abhorrence; yet we trust the pure witness in your conscience, even the Spirit of

* Psalm. l. 5.

Truth, who reproves the world of sin,* does still at seasons plead with you on this wise,—and oh ! that your ears may be open to the call,—"Come out from among them and be ye separate, touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."†

We have been brought into tender feeling on account of some of our friends in early life, as well as others, who have been visited with affliction,—who have known the day of the Lord to come upon their pleasant pictures, and in whose view the glory of this perishing world has thus been stained. Dear friends—you have beheld the Lord in the way of His judgments, yet, they have been mingled with mercy. Cast yourselves then, unreservedly, upon Him, desiring that He may choose your inheritance for you ; and as you are thus concerned to commit your way unto Him, you may trust in the consoling assurance that He will bring to pass that which will be for your lasting benefit, and you may yet have to make the heartfelt acknowledgment, that it was good for you that you had been afflicted. Some of you have had to partake largely of disappointment in your pursuit of the things of this life, and on this account are the objects of our Christian sympathy ; we feel for you under the trials and difficulties to which you may be subjected in your future endeavors to "provide things honest in the sight of all men ;"‡ but may it not have been, dear friends, that you needed to have impressed in living characters upon your hearts the divine monition, "Seekest thou great things for thyself ? seek them not."§ Your lot, seen by the anointed eye, is less to be commiserated than if you had been permitted to lade yourselves with riches as with thick clay, and had thus been tempted to take up your rest in a state of outward ease, but in forgetfulness of the Lord your Maker. "As many as I love I rebuke and chasten,"‖ is the language of unutterable mercy. Be not discouraged, therefore, because of the chastening hand being laid upon you. Remember that

*John, xvi. 8. † Cor. vi. 17, 18. ‡ Rom. xii. 17.
§ Jer. xlv. 5. ‖ Rev. iii. 19.

"godliness with contentment is great gain,"* and that He who "giveth to the beast his food, and to the young ravens which cry,"† will not fail to fulfil to you his gracious promise,‡ if your hearts be steadfast in seeking first the kingdom of God and his righteousness.

Beloved friends of every age and every class, let us individually submit our hearts to the searching inquiry—How much owest thou unto thy Lord?§ How much may not every one of us find in his or her own experience to commemorate of His awakening visitations, and of His gracious dealing with our souls. It has pleased him of later time to visit us in many ways for our good; we have witnessed His righteous judgments in the earth, and line upon line, and precept upon precept of deep instruction, have been addressed to us; the ground has been prepared by the good Husbandman, and the seed sown in many hearts; and the precious influence of the dew of Heaven has also been plenteously shed upon many. It is declared that "the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed receiveth blessing from God; but that which beareth thorns and briars is rejected."‖ May we seek to have our hearts redeemed from the undue pursuit of the things of this life, so that neither the fettering cares of the world, nor its false and delusive pleasures, may be to us as the briars and thorns which choke the good seed, and render it unfruitful. May we be increasingly concerned to loose ourselves from every entanglement, and to walk before God in newness of life; so that henceforth we may no more live unto ourselves, but unto Him who died for us and rose again.¶

With the salutation of christian love, we are your friends.

Signed on behalf of the Committee,

JOSEPH BEWLEY.

Dublin, 30th of Fourth Month, 1851.

* 1 Tim. vi. 6. † Psalm, cxlvii. 9. ‡ Matt. vi. 33. § Luke, xvi. 5.
‖ Heb. vi. 7, 8. ¶ 2 Cor. v. 15.